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treated as slaves, but made, in most respects, as comfortable in their servitude as the condition of their rude masters will admit. When, however, their lords are excited by gambling, or enraged for any or no cause, the fury of passion is visited upon their defenceless heads, which they bear uncomplainingly, with a meek submissiveness worthy of better treatment. They are passionately fond of trinkets and clumsy ornaments, such as bits of brass and copper, beads, and the like, which they wear suspended from their necks. A few of them had their ears pierced, and wore brass or copper ear-rings; and many of them decked out their children with similar rude finery which is valued more than anything else, except rum, tobacco and bread. The men paint or bedaub their faces and breasts with a kind of red earth. Charcoal is also used as a cosmetic. A broad line of red alternating with a stripe of black, in various fantastic figures, is a favorite style of decoration. The women make themselves, if possible, still more hideous, by the application of a pigment made of clay, blood and grease. Some of them would be very comely, if only cleanly, and content to leave nature less strenuously adorned.

The people are as deficient in the morals as in the refinements and courtesies of domestic life; their licentiousness is equal to their cruelty, — the filth of their persons only too faithfully represents the degree in which "their mind and conscience is defiled." I saw no person, of either sex, that appeared to have attained advanced age, though it was difficult to judge of this. The oldest Indian I remember to have seen did not seem to be above sixty.

Their only wealth, aside from their huts, consists of

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556 horses, the stock of which is frequently replenished by 231 stealing from the Spanish and Chilian settlements. These animals are, for the most part, of small size and inferior quality, half wild, coated with coarse, shaggy hair — lean and woe-begone enough, just "fit for the crows." A few valuable specimens of a superior breed are found among them, doubtless "conveyed" there. The rude saddles in 492 use among them are mostly of Spanish origin, obtained at the settlements. They consist each of two boards, an inch thick, six inches wide, and two feet long, rounded at the corners so as to fit the horse's back, and united by two strips of board passing across the back-bone, the several pieces lashed together with leather strings. A piece of guanaco-skin often serves in default of a saddle. The steed is guided by a single rein, tied round the lower jaw; some of them sport a bit of iron or wood, secured by a string round the jaw, attaching the rein to this. Spurs, like the rest of their riding apparatus, are more efficient than elegant. They are indeed rude and cruel things, — straight sticks, six inches long, with a long, sharp iron inserted into the end, secured by a string or strap around the hollow of the foot, and tied at the top, a second strap nearer the heel, and a third passing round the heel. They are all agile and excellent horsemen.

441 For weapons, the chief, and a few of the principal men, had cutlasses or swords. They had no fire-arms, nor could I learn that they understood their use; bows and arrows, spears and war-clubs, appeared to be equally unknown. 441 All the men carried knives; and the *bolas*, a missile 224 weapon used in the capture of all kinds of game. This consists of two round stones, or lead balls, if they can be

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Now, it came to pass, at this critical turn of affairs, that a certain widow, of pretty ripe years for a Patagonian, was taken suddenly ill. Her husband had been murdered many years before by one of the tribe. She was possessed of several horses, and, in virtue of this wealth, held an aristocratic position in society. A messenger brought the tidings to the chief, who ordered me forthwith to set the watch, and go with him to her residence. I again assured him I knew nothing of sickness or medicine. He told me he knew better, and bade me come along without delay. There was no resisting his will, and I armed myself accordingly with the "ticking machine," and followed my master on my first professional visit. On approaching the widow's lodge, our ears were greeted with a hideous clamor, which momentarily increased as we neared the spot. A great crowd of Indians, of both sexes, surrounded the wigwam, severally and collectively making the most villanous noise ever heard. The crowd was dense, both within and without, but gave way for the chief and the great foreign physician to enter. The first order I gave was to stop their singing, whereat there was a silence so blank that the fall of a pin would have been audible, — that is, if there had been a floor for it to fall upon. With what dignity I could command, I walked up to my patient. There she lay, crouched on a bit of horse's skin, so withered, shrivelled and contracted, that it seemed as if a bushel-basket might have covered her, bed and all. I knelt by her side, drew forth the watch, grasped her by the wrist, and felt for her pulse. But, to my surprise, I could not feel it. I fussed and fumbled a long time, and finally arrived at the mortifying conclusion that I was so ignorant as not to know the

parting their hair down the middle, braid it into two pigtails which, coming down over the ears and shoulders reach the chest and waist. The ribbon with which they tie these braids is made of dark wool two fingers wide, and the rich women trim them with beads on special days. They also put beads on the large pins which secure their outer skin garments, on the lower part of their legs as anklets and about their necks as chokers of different colors. They wear brass earrings, and so do the men. The equipment which the women use for riding - and they usually ride mares - includes a kind of stuffed saddle of tanned cowhide (if they can get it), very well made, studded with little brass nails and adorned at either end with beads of varied colors (when they have them) arranged in designs and patterns of their fashioning. The cinch about the horse's belly has three metal rings, one at one end and the other two a third of the distance from either end. The buckle with which they attach and tighten this girth is very large. The bridle is made up of halter, bit and reins; the halter is richly decorated, adorned with beads and anything else they can get hold of for the purpose. The reins and bit are similar to those used by the men. The mares are further adorned about their necks with strings of bells or such other baubles as the women can procure. These necklaces reach down to the animals knees and are used only on special days. On ordinary trips they are replaced by ropes of blue or red wool, about a finger in thickness, which are wound about the animal's neck three times, and which aid the women to get up onto their saddles. [70] The women sit on their saddles facing the head of their mount and folding their legs under them, a very uncomfortable posture which long habit alone allows them to take, and which exposes them to numerous falls. While riding and while mounting they are extraordinarily modest and keep themselves completely covered at all times. The women of some authority wear straw hats on the march which are circlets with a brim but no crown, which they tie beneath their chins with anything serviceable, and with this they shield themselves from sun and rain when they travel on horseback.

The activity or occupation of the men is to hunt, in order to supply their families with meat, and to make the skin tents or huts in which they live, and all their clothing. They also take care of the horses they own and make all their riding gear. Their games are limited to dicing, to training in their manner of fighting, and to racing each other on horseback.

The women are obliged to cook the food, fetch water and firewood, put up and take down the tents when on the march and load and unload them. The men do not help at all in these chores, even if the

invasion by his neighbors. As a matter of fact the unfortunate chief's family does not lose its right to its land, and with the passage of time it often happens that some descendant will re-establish the colony which his father, grandfather or brother destroyed either by bad luck or bad conduct. When a chief becomes old and unable to fulfill the obligations of his position he hands over his authority to a successor.

Marriages are made by a man's buying his wife from her father or from some other under whose guardianship she may be, and in proportion to her rank, good looks, conduct, etc. she is either more or less expensive. Her will is not taken into account for this transaction by her father or guardian, and she cannot set herself against her own sale. Each man may have one, two, or more wives of his own, depending on his wealth, but only rarely does a man have more than one unless he be a chief or an Indian of great power. Three is the greatest number of wives which any man gets to possess, and each husband has the right of selling his wives to another, but this resale makes the woman of little worth, and for that reason she is sold very cheaply; poor men only buy women in this way since they lack the funds to buy them first-hand. It is not considered improper to sell a woman to a relative, unless it be to the woman's son or brother, all other relatives being eligible as buyers. Many are the marriages of this type which are consumated because of the expense involved in procuring an unmarried woman. Single women, while they are yet young and have hopes of being married keep their virginity, but should these hopes vanish, they will have sex relations promiscuously. Those married women who find that the husband who bought them from their father or guardian is to their liking, are faithful, but should they not like their husbands they become troublesome -- yet adultery is not considered a crime unless committed in the husband's presence, and in such a case the adulterer and not the woman is blamed, and even then no punishment is meted out, the husband being easily mollified. The chief always has as a wife the daughter or sister of some other chief, and she is the head wife amongst his others, who must serve her in every way. Even if the chief should tire of his principal wife he may not sell her because it would be considered an insult and cause for an outbreak of war with her relatives. All these head wives are grave in demeanor, given to few words, live secluded in their tents, spend their time in pursuits suitable [74] to their position, and do not take part in the vain conversations of the other Indian women. The men never manhandle the women for any reason, except when drunk, and even in such a condition the chief will never strike his head wife although all the others may well receive their share of blows.